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knowledge of usable Arabic. It consists of two hundred lessons, to be studied as a part of a correspondence course conducted by the author and his collaborator, Rev. John C. Wilcox, M.A.

The title suggests exactly what the book is. After a clear and interesting introduction to the alphabet and diacritical signs, with emphasis upon the value of the use of the Arabic characters as compared with transliteration, the student is carried from the simplest forms of the verb and noun through 150 lessons (Parts I to VIII) carefully and lucidly explained. There is a complete avoidance of that cumbersome and distracting detail which characterizes some texts. These lessons are followed by some fifty pages of reading lessons (Parts IX and X) for drill, and setting forth the syntax of the language.

The method followed is the "interrogative," such questions being proposed from the first to the last as would naturally arise between teacher and pupil in an attempt to secure a practical knowledge of modern spoken Arabic, or that of the newspapers or not too classical literature.

The make-up of the book is such as to please the eye and not leave with the student the sense of weariness which frequently results from the use of poor paper, unsuitable type, or a complicated arrangement. The index is a valuable contribution.

The author has been for over twenty years a resident in Cairo. He is familiar with the Arabic of the Azhar University, and with that of the official, the man on the street, and the "fellah," and is recognized as an authority on the subject. The study of modern Arabic ordinarily presents what seem to be impossible difficulties for the beginner; but for a profitable and not too laborious method we most thoroughly commend this recent work of Mr. Upson's.

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HISTORY OF RELIGION STUDIES

Of this volume,¹ 245 pages are occupied by Müller's presentation of Egyptian mythology, 112 by Scott's treatment of the myths of Burma, Siam, and Annam, and the rest by notes and bibliographies. Müller presents a sketch of the Egyptian religion. In thirteen chapters he treats the following topics: the local gods; the worship of the sun;

¹ *The Mythology of All Races*. Vol. XII, *Egyptian*, by W. Max Müller; *Indo-Chinese*, by James George Scott. Boston: Marshall Jones Co., 1918. xviii+450 pages. \$6.00.

other gods connected with nature; some cosmic and cosmogonic myths; the Osirian circle; some texts referring to Osiris myths; the other principal gods; worship of animals and men; life after death; ethics and cult; magic; development and propagation of the Egyptian religion. As always, Müller is accurate, interesting, and independent. He has no illusions as to the Egyptian religion. Unlike the earlier Egyptologists, he makes no attempt to make the Egyptians appear philosophical or refined. He places their religion on an even lower plane than the Babylonian. His chapters are well illustrated from the monuments, so that from his pages one gains a graphic idea of Egyptian myths.

As to Indo-China, there is no agreement as to whether its original population was Nigrito, Malaysian, or Mongolian. This makes, however, little difference, since the aborigines are as extinct "as the Iriquois in Chicago." The present population is composed of Dravidians pushed into the country by the Aryan invasion of India, and Mundas pushed southward by the expansion of the Chinese nation. There is no general Indo-Chinese mythology, or even separate Burmese, Siamese, and Anamese mythology. In all three countries the myths are a mixture of spirit worship, which survives in the prevailing Buddhism, hero worship, and distorted history. Scott's treatment of the subject falls into four chapters, which are respectively entitled: "The Peoples and Religions of Indo-China"; "Indo-Chinese Myths and Legends"; "The Festivals of the Indo-Chinese"; and "The Thirty-Seven Nats." The Nats are spirits. This part of the book is also well illustrated. The volume is an important contribution to the history of religion.

This volume¹ is made up of lectures delivered to the public by members of the faculty of the Graduate School of the University of Pennsylvania during the season 1916-17. Dr. Speck treats "Primitive Religion"; W. Max Müller, "Egyptian Religion"; Morris Jastrow, "The Religion of Babylonia and Assyria, and Mohammedanism"; J. A. Montgomery, "The Hebrew Religion"; Franklin Edgerton, "The Religion of the Veda, Buddhism, Brahmanism, and Hinduism"; Roland G. Kent, "Zoroastrianism"; Walter W. Hyde, "The Religion of Greece"; George Depue Hadzsits, "The Religion of the Romans"; Amandus Johnson, "The Religion of the Teutons"; William R. Newbold, "Early Christianity"; and Arthur C. Howland, "Mediaeval Christianity."

¹ *Religions of the Past and Present*. Edited by James A. Montgomery. Philadelphia: Lippincott, 1918. 425 pages. \$2.50.

The faculty of the Graduate School contained no one who was an expert on the religions of China and Japan; consequently the religions of those countries are not embraced in the book. It accordingly lacks just that much of covering the great religions of the world.

As is inevitable in such a composite enterprise the essays are of unequal value. Those on "Primitive Religion" and "The Religion of the Teutons" seem to the reviewer the least successful. Those on "The Religion of the Hebrews" and on "The Religion of the Veda" are very good. The work of Jastrow and Müller is always good. Those on "The Religion of Greece" and "Early Christianity" excel.

The volume does great credit to the University of Pennsylvania.

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CELTIC MYTHOLOGY

Of the three sections composing the third volume of *The Mythology of All Races*,¹ the first (pp. 5-213), on the myths of the Celts, is the work of Dr. J. A. MacCulloch, who is already widely known to students of tradition through *The Childhood of Fiction*, *The Religion of the Ancient Celts*, and numerous special articles in the field of folklore. In *The Religion of the Ancient Celts* the author attacks the knotty problem of elucidating the documents through which glimpses are caught of the religious beliefs of the early Celtic inhabitants of Britain and Western Europe. In the present study, which is designed to supplement the earlier book, Dr. MacCulloch has set himself the scarcely less difficult task of describing "those Celtic myths which remain to us as a precious legacy from the past" (p. 5). The dissertation is liberally annotated and is accompanied by a classified bibliography. It will be useful to the specialist as well as to the general reader because of the large collections of examples of mythological motifs preserved in Celtic manuscripts and printed sources which frequently escape students of popular origins.

Dr. MacCulloch deserves credit for the firmness with which he sets his face against all interpretations of Celtic mythology which are inspired by sun-myths, esoteric druidic cults, and elaborate allegories (pp. 20 f.), but even he does not always resist the lure of theories that

¹ *The Mythology of All Races*, Vol. III, "Celtic," by John Arnott MacCulloch; "Slavic," by Jan Máchal; with a chapter on "Baltic Mythology" by the editor, Louis Herbert Gray. Boston: Marshall Jones Co., 1918. x+398 pages. \$6.00.